



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

Mr. Rourke, in his present letter, returns again to St. Augustine. He cautiously abstains from bringing forward any passage which, in plain language, makes an assertion similar to that which we have quoted above, from the Catechism of the Council of Trent, namely, that the eucharistic elements are *changed* into the flesh, bones, and blood of Christ. If he did, the discussion would be at an end; but Mr. Rourke knows well that there is no such passage to be found in all the writings of St. Augustine. He attempts, however, still to make out that St. Augustine held the modern Romish doctrine; and, after quoting a long passage from him, he triumphantly asks, "Now, did St. Augustine believe in transubstantiation? Who will have the hardihood, after reading this extract, to assert that he did not?" Now, the only clause in this extract which even seems to approach the Romish doctrine is the last sentence, "For if the flesh profiteth nothing, the Word (Christ) would not have been made flesh, that he might dwell in us." We beg to ask Mr. Rourke, did he read the context of this passage? If he did not, we will supply it for our readers: "If Christ profited us much by the flesh," [i. e., by taking our fleshly nature upon him,] "how can the flesh profit nothing? It was by the flesh that the Spirit wrought for our salvation. The flesh was only a vessel. Consider what it contained, not what it was. The apostles were sent; did their flesh profit us nothing? If the flesh of the apostles profiteth us, shall the flesh of Christ profit us nothing? From whence does the sound of the Word come to us, unless by a voice of flesh, &c.?" Is it not plainly evident from all this, that when St. Augustine speaks of the flesh of Christ, he is referring to the mystery of the incarnation, and that there is not the faintest allusion to the sacrament of the Lord's supper?

But, perhaps Mr. Rourke will insist on the closing words of the extract, "That he might dwell in us," and will assert, that they refer to the reception of the physical body of Christ by each communicant in the Eucharist. This is really the only interpretation we can put upon the passage which even seems to support Mr. Rourke's views. But, the words of St. Augustine, in the very same page, prove that he is speaking of a *spiritual* in-dwelling. "We have said, brethren," he writes, "that the Lord commendeth this to us in the eating of his flesh and drinking of his blood, that we should abide in Him, and He in us. *We abide in Him, when we are his members; and He abideth in us when we are his temple.*" Can any words more plainly imply that St. Augustine is throughout speaking not of the physical act of receiving the Eucharist, but of the spiritual in-dwelling of Christ and his people? Are we the literal members of Christ's natural body? Surely not. Of what nature, then, is his abiding in us? The apostle plainly tells us that it is a *spiritual* in-dwelling. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (2 Cor. vi., 16.)

We have dwelt the longer on this passage of St. Augustine because Mr. Rourke quotes it as if it were decisive of the opinion of that Father on the question of transubstantiation; whereas, when carefully examined, there is not a line in it which yields any support whatever to that dogma of the Romish Church. We entreat Mr. Rourke to study the context or the passages which he quotes, to read them impartially, and not solely with a view of supporting his own preconceived opinions, and then, we trust that he will arrive at sounder views respecting their true meaning. We are inclined to suspect that he takes these passages from some manual of controversy; for, otherwise, we cannot account for the total absence of all reference to the pages or the editions in which they are to be found. The very next passage cited by him, professedly from St. Augustine, has no reference of any kind! We have a great respect for Mr. Rourke, but we will not take his authorities on trust. We have neither time nor inclination to search through the eleven folio volumes of St. Augustine for the four lines which he cites, nor will we discuss the other passages which he quotes, unless he furnishes us with some more accurate indication of where they are to be found than he has given us in his present letter. A former correspondent of ours, in arguing for transubstantiation, quoted the following passage from Tertullian:—"The bread which Christ took at his last supper, and distributed to his disciples, He changed into his body." Here our correspondent stopped; and, certainly, these words look more like transubstantiation than any of those quoted by Mr. Rourke. But when we referred to the original, what were the very next words which we found there? "He changed into his body—saying, This is my body—that is, a figure of my body"—(Corpus illud suum fecit, hoc est corpus meum, dicendo, id est, figura corporis mei. Adv. Marc. iv. 40, p. 458. Par. 1675). We do not quote this passage in order to convince Mr. Rourke. No doubt, he will try to explain these words away as he did those of St. Augustine. He will say, "he simply means that the outward forms of bread and wine are a sign or figure." But, we trust that all our readers are not so strongly biassed as he appears to be; and we wish to prove to them the necessity of care and attention to the whole drift and context of any passage taken from an ancient author, in order to see what the author really means, and not to rely upon a few isolated words, without check or reference of any kind.

Mr. Rourke goes on to add—"With all Christendom for fifteen centuries, I would sooner believe the testimony of my divine Saviour than the testimony of my senses." We beg to remind him, in the first place, that transubstantiation was not made a dogma of the Romish Church until the year 1215, A.D., at the third Council of Lateran; and, in the second place, that if he chooses to put a *particular meaning of his own* upon our Saviour's words, he is not believing the testimony of our Saviour at all. St. John tells us that, when our Lord said to the Jews, "Destroy this temple, and in three days I will raise it up," the Jewish people thought that He spake of the temple in which they then stood; whereas, in truth, he spoke figuratively of the temple of his own body (St. John ii., 19-21). And so it is with the doctrine of the Eucharist. The whole question turns upon this—What do the words "This is my body" really mean? and how are they to be interpreted? The Protestant has as much, nay much more, reason to contend that he believes the testimony of his Saviour than Mr. Rourke, for he has the whole analogy of Scripture language in favour of the interpretation which he adopts. No man can be *obliged* to disbelieve the testimony of his senses. How does Mr. Rourke know that the words "This is my body" are really to be found in Scripture, but by his eyes and ears? and on what evidence does Scripture itself depend, but on miracles, which are a direct appeal to the senses, and presuppose the truth of the evidence which the senses afford? Before we reject the testimony of our senses, we ought to be very sure that God has plainly spoken, and that but one meaning can be rationally given to His words.

Mr. Rourke says that God can change the substance of a body, and yet cause it to make the same impression on our senses. Before we assent to this proposition or deny it, we should like Mr. Rourke to explain to us, in plain English, what he means by the "substance" of a body. Suppose that the substance of every body in the universe were annihilated to-morrow, provided that they continued to make the same impression on our senses as before—that their size, weight, colour, shape, &c., remained the same, we should like to know whether any one would miss the loss of their substances?

#### A NEW TRINITY.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—I have more than once sought, through the medium of your paper, for the solution of difficulties which had presented themselves to my mind before I ever contemplated leaving the communion of the Church of Rome. I did this for the benefit of others who might be seeking, as I long did, to find such reasons as could justify them to their own consciences in remaining professors of the faith in which they had been educated.

I utterly failed to find in Catholic books any arguments that could either satisfy or stifle my own doubts; and I cannot congratulate myself on having elicited for others even the meagre explanations that I would willingly and thankfully have accepted in my own case. You know that no answer has ever been returned (by those who alone could give an answer satisfactory to Catholics) to any of the inquiries I have made through your paper.

Will you now allow me occasionally to record the practical answers which the Church gives when she is not directly called on to explain or expose her teaching?

In the following translated extracts from a recently published French book of devotion,\* you will find the latest addition to the Catholic articles of faith.

The creation, perhaps rather the existence, of a second Trinity, "truly worthy of the vows, the offerings, and the adorations of all the children of God," has not yet been formally decreed an article of faith, rejectable only under pain of mortal sin, but it seems to be progressing rapidly towards such a distinction.

I should feel thoroughly ashamed to translate such incomprehensible, such ungodly nonsense, if it were not necessary to the cure of a disease, that it should be studied in every symptom under which it presents itself to our observation.

I send you a copy of the work from which I have made the following extracts, and shall be only too happy to be convinced that I have either erred in my translation from the original, or that I have formed a hasty and unjustifiable conclusion from the text, if fairly translated.

I am, sir, your obedient servant,

IN EARNEST.

"THE POWER OF ST. JOSEPH,  
Or, Exercises of Piety and new Meditations in honour of St. Joseph on each of his festivals during the month of March, and on every Wednesday in the year, with a great number of prayers, precepts, and examples, approved by His Eminence, Monsgr. the Cardinal de Bonald, Archbishop of Lyons, par le P. A. Huguet, Mariste. Second edition, revised with care.

"Address yourselves to Saint Joseph." Genesis xli. 55.  
[Extracts from the *Neuvaine, or nine days' devotion to St. Joseph.*]

Page 142. "The three august personages who inhabit the

\* We are much obliged to our correspondent for the volume in question. It is entitled: "Pouvoir de Saint Joseph, ou Exercices de piété, et nouvelles méditations pour honorer Saint Joseph à chacune de ses fêtes, pendant le mois de Mars, &c., avec un grand nombre de prières, &c. Approuvé par Son Em. Mgr. Le Cardinal de Bonald, Archevêque de Lyon, par le P. A. M. Huguet, Mariste. Pelisse Frères Rue St. Sulpice, 38. Paris. 2nd edition. 1856.

humble dwelling of Nazareth represent to us, admirably, the divine perfections and the indissoluble union of the three adorable persons of the heavenly and eternal Trinity.

"In the uncreated Trinity we contemplate a unity of essence in three persons, Father, Son, and Holy Spirit; and in this union an admirable identity of thoughts, affections, and desires. In the same manner, we see in the created Trinity a union of love and grace in three essences, and three persons, Jesus, Mary, and Joseph; and in this union, an entire conformity of desires and of wills.

"We remark in the former that God the Father engendered his only Son in eternity; and in the latter, that Jesus gives, during time, a spiritual being to Joseph his father, and to Mary his mother, by an admirable, although, it seems, inverted order. In the uncreated Trinity, the Father and the Son in unity of principle produce the Holy Spirit, and in the created Trinity, Jesus and Mary in unity of spirit cause Joseph to grow in grace and merit. In fine, it is difficult to speak and to write of the one person, who belongs to both Trinities, without allowing the intervention of the other two at the same time, on account of the habitudes and close connection that exist between them; and this it is that, in speaking of Joseph, places us under a pleasing obligation to trace some features of Jesus and Mary, from whom we cannot separate him without despoiling him of some of the most beautiful flowers of his crown."

"We find in the Holy Scriptures admirable figures of the relations which ought to exist between these three august persons. If Jesus be the Tree of Life, Mary is the terrestrial Paradise, refreshed by the waters of grace, in the midst of which He is planted, and Joseph the cherubim, guardian both of the Paradise and of the tree. If Mary be the mystical dove, is not Jesus the olive branch, the symbol of peace, and the peace itself of the world, which she carried in her immaculate bosom, and is not Joseph the true Noah who brought the dove into his own dwelling, and received from her the author of reconciliation between God and man? If Joseph be the root of Jesse, is not Mary the stem, and Jesus the flower borne by the stem? If Jesus be the fountain springing in the terrestrial Paradise, is not Mary the basin that receives the waters, and is not Joseph he who spreads them abroad? If Mary be more beautiful than the moon, is not Joseph more brilliant than a star, and is not Jesus the Divine Sun of Justice, from which they receive their light? If Jesus be the ark of the New Testament, is not Mary the Holy of Holies in which the ark is hidden, and Joseph the veil which conceals from the eyes of the Jews the mysteries shut up in both? If Jesus be the propitiatory of the evangelical law, are not Mary and Joseph the two cherubims, one having the face of a woman, the other that of a man, which, spreading the wings of their affections and looking at each other, contemplate the Saviour, admiring and adoring Him unceasingly.

"These are beautiful figures of the union which existed between these three holy persons. Death, which divides all, could not break the knot of their love, which God himself had formed. If it could separate them as to time and space, it was only to re-unite them eternally in the dwellings of glory.

"We may, then, affirm, without fear of deceiving ourselves, that as in heaven there is an ineffable Trinity, Father, Son, and Holy Spirit, so there is on earth another Trinity, Jesus, Mary, and Joseph, of which the Gospels speak.

"The learned and pious Gerson, lost in admiration in the contemplation of this mystery, exclaims in a transport of love—"Oh, beautiful! oh, amiable! oh, honourable Trinity! Jesus, Mary, Joseph, whom the divinity has united by the tie of inviolable charity, you are truly deserving of the vows, the offerings, the adorations of all the children of God. There never was in the world anything so excellent, so august as you; our earth was not worthy of you, and heaven might justly envy her, and bear away from her a treasure so precious, a deposit so holy!"

"Pious souls, be faithful in honouring this august Trinity; make of your hearts a crib to which you will invite Mary and Joseph, if you would not rather make of it a temple with three altars, or even a mount of purity on which you can raise three tabernacles, the first dedicated to Jesus, the second to Mary, and the third to Joseph; and if you desire that they should there establish their dwellings, ornament them according to the advice of the devout St. Bernard, with mortification, justice, and piety; mortification as regards yourself, using soberly the goods and pleasures of this present life; with justice towards your neighbour, rendering to every man according to his condition; and with piety towards God, acting with fervour in all that concerns his glory.

"I should consider it a very good thing, says a pious author, that the servants of Joseph should sometimes treat him to come into their souls, and to bring with him the little Jesus with his holy mother, that he may there honour them as he did in Egypt, gently beseeching them to destroy the vain idols of self love, vanity, sensuality, and other disorderly passions which corrupt nature has there set up, to their great displeasure.

"Pious souls, pronounce often, and with confidence, these sacred names—Jesus, Mary, Joseph; names of peace and love, NAMES OF SALVATION and benediction, names of

\* The three persons who compose the Holy Family are commonly called the created Trinity, although in effect it is uncreated in the person of Jesus.

\* Vide St. August. Opera. Tom. III, col. 508. Ed. Ben.

† Jb. Col. 504. † Vide CATHOLIC LAYMAN, vol. 3, p. 51.

majesty and glory, names of happiness and veneration, names agreeable to angels, advantageous to men, and terrible to demons.

"Being holy, as they are, says the devout Eckius, and capable of filling with consolation the spirits of those who invoke them, Christians should always have them in their hearts and on their lips. Adopt the pious habit of invoking every morning on your awaking these three sacred names, and saying—May you be blessed for ever, most holy and most august Trinity, Jesus, Mary, and Joseph; we praise you, we glorify you for all the graces you have deigned to bestow on us, and have obtained from God for us."

[We dare not trust ourselves to comment upon such language, nor can we believe that any comment is necessary. May the Holy and ever blessed Trinity, God the Father, God the Son, and God the Holy Ghost, in His infinite mercy, pardon those who are led astray by false teachers into such a fatal delusion.—Ed.]

*Extract from the 31st Meditation—p. 311.*

"Great God, who takest part in all the obligations which the Incarnate Word believes himself to be under towards St. Joseph; Sovereign Goodness, who never allow yourself to be vanquished in generosity by your creature; God of Heaven, who have promised your glory to those who shall give, in your name, a cup of cold water to a poor beggar, what testimony of gratitude did you not render to this holy patriarch?"

"Father of all goodness, did you not entreat him to accept the half of your riches, did you not recompense the fidelity and the prudence of this most happy servant by giving him the half of your goods, with the liberty to dispose of them in favour of those who should honour and invoke him? And you, oh, Jesus! the only Son of God, the perfect idea of perfect gratitude, what did you render to him from whom you had received so much honour and so many benefits? Faithful to your promise: 'Give and it shall be given to you: good measure, pressed down, and shaken together and running over shall they give into your bosom'—you gave him a palace in heaven for a house on earth, the bosom of a God for the bosom of a man, eternal glory for temporal honours, your heart for his, and love for love."

*Extracts from the sentiments of Mons. Olier on the Grandeur of St. Joseph—p. 315.*

"The admirable St. Joseph was given to the world as the visible expression of the adorable perfections of God the Father. In his person alone he bore His beauties, His purity, His love, His wisdom, and His prudence, His mercy and His compassion. A single saint is destined to represent God the Father, whilst it requires an infinity of creatures, a multitude of saints, to represent Jesus Christ; for the whole Church labours only to manifest externally the perfections of her adorable chief, and alone St. Joseph represents the Eternal Father. All the angels together are created to represent God and his perfections—a single man represents all His grandeur."

*Sentiment the Fifth—p. 321.*

*St. Joseph is the external manifestation of the compassion and tenderness of the Eternal Father for the sorrows of men.*

"The Eternal Father having chosen Saint Joseph to make of him the image of his Paternity, has assumed (literally, taken) in him a spirit of compassion and of tenderness for the misery of man, and in him has made Himself the Father of Mercies. Before his Incarnation the Word was full of rigour. Vox tonitru in rota vox confingentis cedros. But since He made Himself man, He has become (literally, rendered himself) sensible to our woes; He is full of mildness and tenderness. Mitis et humilis corde. He is full of compassion for our miseries."

"And it is thus that the Eternal Father has acted in communicating his image to the great Saint Joseph. From all eternity God the Father was separate from the flesh, elevated in holiness infinitely above our state; then He was insensible to our woes and filled with severity towards men; but from the moment that He clothed Himself with the person of St. Joseph, that He veiled Himself in the humanity of this great saint, He is become merciful, full of tenderness and sensibility for human misery."

"In him He is the Father of Mercies: therefore it is that St. Paul, after having said, God be blessed, Benedictus Deus, adds, the Father of Jesus Christ, Father of Mercies, that is to say, that in rendering Himself the Father of Jesus Christ in St. Joseph, He became the Father of Mercies, whilst before that He was in His state (or condition) of God."

"These elevated considerations of the grandeur of St. Joseph are from the pen of Mons. Olier, founder and first Superior General of the Community of the Priests of St. Sulpice. Mons. Olier was a man of ardent charity and of tender piety. He enjoyed a great reputation for science and virtue. Bossuet calls him, Virum protestantissimum ac sanctitatis odore florentem."

Must not any Catholic who reads these extracts acknowledge that this book (approved by the Cardinal de Bonard, the present Archbishop of Lyons) teaches that God the Father had no compassion for man till He took upon Himself the human nature of St. Joseph, and that God the Son felt nothing but rigour towards man till He took on Himself the human nature of the Son of Joseph, thus making our salvation the work of human beings? Does it not also teach that there are two Trinities, "worthy the vows, the offerings, and the adorations of

all the children of God," the first existing in God the Father, God the Son, and God the Holy Ghost, the second in the man Christ Jesus, the woman Mary, and the man Joseph?

Are all Roman Catholics prepared to subscribe to this doctrine of two Incarnations and two Trinities?

#### SERMON IN CARDINAL WISEMAN'S CHAPEL.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—I beg to say, the kind manner in which you received my humble contribution respecting Mr. Faber's views on the Sacrament induces me to trouble you again. I have, for a long time, considered that the besetting sin of Roman Catholics is their credulous reliance upon the dicta of the pastors of their Church, and that whatever doctrine is advanced by them is received as truth, and adhered to with reckless tenacity. Ask any Roman Catholic to give you a reason for his belief, he will tell you, if pressed, that he has no right to reason, as such an act would be questioning the authority of the Church. Now, would it not be proper for him to consider, that when Christ commanded his followers to hear the Church, He meant a Church which should in all things be obedient to the Gospel. If, therefore, the Roman Catholic Church teaches more or less than is required by the law of God as essential to salvation, it certainly cannot be the Church which Christ referred to. The Redeemer has said—"I AM THE WAY, THE TRUTH, AND THE LIFE." The Roman Catholic Church says—I am the way—I hold the truth—and through me only can you have eternal life! The way of the Gospel is plain; but the way of Rome, to use a figure, has so many turnings and windings; streets, lanes, and corners; so many toll-gates and turnstiles, that a person once in the labyrinth will be fortunate, indeed, if he ever gain a footing on the true road to the city of salvation. It matters not how fondly a Roman Catholic may cling to the cherished doctrine of the sanctity of his Church; for when Christ promised to send down the Holy Ghost to "abide for ever," He did not specify the Roman Church, but the Church of the faithful, who should follow his footsteps, keep his commandments, and do the will of his Heavenly Father. "Every tree is known by its fruits;" but what fruit does Rome produce? Is God worshipped in "spirit and in truth?" No. He is only made a sharer with angels and saints, and united in partnership with his mother. Is the pure word of God read and expounded for the people's edification? Are the words of truth always addressed from Roman Catholic pulpits? Certainly! reply my poor countrymen. Let them listen to the following specimen, and learn from it that while the "Spirit of God cannot lie," the spirit of delusion may, and does sometimes speak falsely, nay profanely, by the lips of a Catholic priest, even in the house so called God's, and during the solemn hour of divine worship.

A little while ago, when Cardinal Wiseman was parading his insignia before the London public and visiting various chapels in the metropolis, attracting crowds of people of every class, all anxious to catch a glimpse of his red hat and hear the voice of a "real live" cardinal, I was over-persuaded to accompany a female relation to the far famed Roman Catholic chapel of Moore Fields. It was Sunday evening, and having duly arrived, paid for admission (and "half-price" for a child of some five years old who accompanied us), we were ushered into the building, which was in such a crowded state that we were forced to take up a standing position against the wall of one of the aisles, and accidentally in front of the pulpit. Suffice to say, the vespers were sung, the music was grand, the paintings were exquisite, the lighting-up magnificent, and the whole scene gorgeous and imposing. There was one circumstance which particularly struck me, namely, the extraordinary number of women who were present; whichever way my eye wandered it encountered bonnets and flowing drapery. There were women here, there, and everywhere! At length the time arrived for the sermon, and not the cardinal, but a priest in simple surplice and stole ascended the pulpit (I think he was an Irishman). He was a good speaker, and the whole burthen of his discourse was the inculcation of the good work of charity: it might be summed up thus—"Give, give, for the love of God to the Church, to every one who asks in the name of God"—"Give to every one," said the speaker; "for ye may not know who asks—it may be an angel, or a saint, or even God himself! Despise not the poor, for God loves to assume the garb of poverty; and although we may not be able to discern Him or the persons of sanctified beings under mean disguises, still there are some to whom they occasionally reveal themselves, as you will perceive by the following well-authenticated narrative":—"A certain continental queen," continued the speaker, "whose life was a miracle of virtue, and who was ever vigilant to seek out objects upon which to bestow her overflowing charity, was greatly blessed by Providence. She possessed the peculiar grace and privilege of recognising in the persons of the poor the presence of the Lord. However, it so happened, that notwithstanding this good queen's numerous virtues, she was united to a wicked, unchristian husband. The king was an uncharitable man, and the king's mother, who resided with them, was even still worse than her son, and often scolded the queen for what she deemed her meanness in

aiding the poor; but God sustained her in her trials, and rewarded her for her great faith and charity; for it happened that on a day when the king was absent hunting, that she desisted a poor mendicant approaching the palace gate, and moved by the impulse of holy charity, and regardless of the frowns of her mother-in-law, she approached the miserable object of her sympathy, who stood fainting and weary before her, oppressed with sorrow, worn down with hunger and sickness, and covered from head to foot with leprous sores. Deeply affected with his condition, she had him carefully removed to her apartments and placed upon her own bed. She waited on him patiently, and ministered to all his necessities. She fed him, washed him, and dressed his loathsome ulcers with her own hands! In the meanwhile, the king returned from the chase; his mother, moved by envy, and instigated by a spirit of evil to ruin the character of her daughter-in-law, hastened to his presence, and accused the queen with the dreadful crime of having a gallant concealed in her bed-room (I blushed for the owners of the bonnets). Fired with rage and jealousy, the king sought his wife. He met her in his way, and fiercely upbraided her with her supposed crime, and threatened to take vengeance on her head if the charge turned out to be true. The poor queen listened calmly to his reproaches, and meekly stated the circumstance relating to the poor mendicant, and added, that if he doubted the truth of her statement he might satisfy himself by examining her apartment. Fiercely did he burst into her room; in a rage he approached her bed; with convulsive frenzy did he grasp the clothes which covered it; with an effort he cast them on the floor, and there, in his spouse's bed, he saw, to his utter astonishment, not the gallant, not the person of the leprous mendicant, but—THE FIGURE OF THE LORD JESUS CHRIST, HIS HANDS AND FEET PIERCED WITH NAILS, AND HIS SACRED HEAD CROWNED WITH THORNS!!! The king, stricken with awe at the glorious apparition became instantly convinced of his wife's innocence. Ashamed of himself for having doubted her fidelity, and full of respectful reverence for her virtues, he prostrated himself before her on his knees and vowed that he would amend his life and never more interfere with her in the exercise of her holy works of charity." Having exhorted his hearers to follow the example of the good and charitable queen, his reverence descended from the pulpit; and while preparation was making for the benediction a number of men armed with long rods to which were attached black velvet bags, collected the offerings of the people; the tinkling of the coins, as they dropped, formed not an unpleasant accompaniment to the music of the organ; but I felt that the only profit which ever would be derived from the above discourse would be found in the treasury into which those bags would be emptied. I had not been in a Roman Catholic chapel for several years previously, but during that short visit I had heard enough to satisfy me that Romanism had not improved, but that it was and is retrograding still further from the pure and simple doctrine taught by Christ and his Apostles! I left that "House of prayer" a sadder and a wiser man, and I now ask my Roman Catholic friends to lay aside all prejudice, and venture to put the important question to themselves, "What shall we do to be saved?" Surely the "Vicar of Christ" (?) ought not to feel offended if a sinner invoke the Almighty to direct him in the way of truth; nor need a sinner be frightened at the frown of a Pontiff if the Redeemer graciously hear his prayer. It is the duty of a Christian to read and hear the word of God; and who will say that it is not infinitely more profitable than a vile legend in which the sacred name of God is profaned? for what can it be but profanity to associate God's name with so loathsome and obscene a fiction? The soul grows sick and recoils with horror from such vile fables, and yet the men who concoct and circulate them dare to lay an interdict on the Bible, and demand passive, blind obedience from their followers. Oh! what a strange mark of sanctity does this lesson exhibit, and under the eyes of a Cardinal Archbishop, the representative of a *soi-disant* vicar of Christ! Alas! that decency, reason, and the word of God should be so grossly outraged.

May God forgive the guides who lead their blind followers into a ditch, and give my Catholic friends and countrymen grace and energy to think, read, and pray for themselves, and may He dispel the mists and darkness which envelope them.

I am, sir, your obedient servant,  
AN EX-MEMBER OF THE CATHOLIC  
INSTITUTE OF GREAT BRITAIN.

#### FARMING OPERATIONS FOR JULY.

*Early-sown Rape* should be well hoed out to 8 or 9 inches apart, if sown broadcast, as soon as the plants are high enough to be worked between, without covering those that remain, and sow successional breadths during the month.

*Carrots and Parsnips*, if sown early, should now be sufficiently advanced to receive the last hoeing and grubbing. Those that are not so forward should have their final thinning, and may get two grubblings between during the month.